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ABOUT THE COVER :

The members in the First Presidency of our church—First Counselor Stephen L. Richards, President David O. McKay, and Second Counselor J. Reuben Clark Jr.—today lead and direct the Church of Jesus Christ of Latter-Day Saints. These modern-day Prophets have the same calling, the same authority, and the same responsibilities as the first ones called to that office—Peter, James, and John—had. They are God's representatives on earth, and merit our love, respect, and obedience. See pages 177 and 181.

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GOD'S CHOSEN

message from the
mission presidency

It is with great pleasure for we as missionaries and saints in the British Mission to sustain and uphold our leaders. Without them there would be no true Church upon the earth; just as there would be no church if we had only leaders and no members. We have a united and ideal combination of both groups—each interested in the other so that perfect harmony exists.

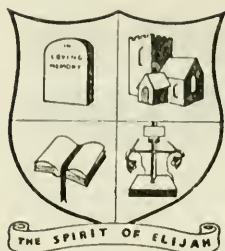
How fortunate we are to have inspired leadership. We have only to observe conditions in other churches and see how they are handicapped and confused about their outlook for the future, by having men for their leaders who claim no revelation or inspiration from our Father in Heaven, to fully appreciate the inspired direction that we receive.

Our leaders are human and make no claim to perfection, but they are good men and we feel safe in saying that they live closer to the patterned life of the Master than any other group of men in the world today. They certainly justify our confidence, our faith, and our prayers. They will be successful in their leadership of the church only to the extent that the membership supports them and lives lives in keeping with their council.

Our leaders carry with them a wonderful spirit. It has often been stated by prominent visitors to Church headquarters in Salt Lake City as they come out of the Church offices where they have had the opportunity of visiting with the President and his Counselors that, "That was something different about these men. While we were with them we felt a spirit of calmness, peace, and solemnity that we had not experienced before in our lives." It is only natural that this should be the case when you stop to realize that these Brethren as well as the council of the Twelve and the others of the general authorities are devoting their full time, energy, and thought for the welfare of the Father's work.

They love their fellowmen and have no enmity or hard feelings toward anyone. They are constantly concerned about the spiritual and physical welfare of all the members of the Church. They are continually planning what is best for the Saints in the stakes, wards, missions, and branches throughout the world.

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GENEALOGY— a life-time's thrill

by Echo Hawkins

“You should read that story,” someone urges.

“Is it thrilling? If not, I just haven't time.”

Today is the age of thrills. But even before our day and age there were plenty of thrilling adventures and experiences recorded. Even though they were not of the Frankenstein or Roller-coaster type, we, in our thrill-conscious day, can vicariously catch the tense excitement of some of the great moments when reproducing a memorized replica of the lives of our familied-pedigree.

As one wanders through the shaded lanes of yesteryear seeking individual histories in that vast unmeasured past, there unfolds to mind bit by bit the heart aches and unprinted joys of the long ago. When one sits in silence surrounded by the peopled-past, the blanket of deep humility and a sense of the insignificance of the little atom called “man” wraps itself around the soul. Just one tiny fragile brain touching on the immensity of the vast intelligence of the glory of God!

It is wonderful to contemplate that in thirty generations there are in theory 2,147,483,648 direct progenitors, forefathers of my very own. That is according to my own methods of multiplication, though I find that others

have used the figures 2,147,483,646 and 2,147,483,644. Naturally, however, such theoretical figures neither enhance nor blur the value of the work of genealogy, nor does it help in the tracing of ancestry.

Some say that “figures don't lie,” but they can do tricks. The wonder of mathematics has been a life-long joy of mine, and blends perfectly with the exacting mathematical science of genealogy, where dates must connect, and ages must figure in their correct time and place. However, this theoretical number of progenitors, or ancestors, is not a trick of figures, a lie, or a case of impossibility. It is one of the great wonders found in life's pattern.

Genealogy is the complete paradox among the paradoxical things of this wonderful world. So many seemingly impossible things prove to be true. Many years ago a class of mine in the religious field was deeply interested in genealogy through my charting scripture—biographies of the ancient biblical great. First they found that they had over two million direct relatives in twenty or thirty generations, then they were quickly shown that what they had they didn't have, and why.

Thrilling! Interesting! Intriguing to the mind of man is the act of getting deep into the pastures of the dead and

The Author: James R. Cunningham, British Genealogy Chairman, after reading the accompanying article wrote, “Excellent material presented in a fresh and invigorating way.” The writer, Miss Echo Hawkins, genealogist from San Francisco, needs no introduction to *Star* readers; she also authored “When a Genealogist Climbs a Tree” in our July, 1950, issue.

gone. That very phrase, a paradox, for the dead and gone aren't dead and gone, but vitally alive, and that according to the belief of tens of thousands of the intelligent peoples of the earth-planet.

"The factual evidence of the correct number" of our direct ancestors (as one genealogist insists), is very evident, not a factual evidence in the final analysis. Records of the earth's population would go to disprove such a statement.

There are 150 generations back to Adam on one of my lines by one way of counting, and 137 by a second way of counting. One would at first thought, believe he could only count one, two, three, four up to ten in but one way only. However, when one is counting generations, it doesn't work that way. For instance, Lot had children by his daughters, those same children were of the second generation when thinking of their father, and of the third generation by the mother. One generation could be considered lost or not, as the individual wished to count. With one generation automatically lost, or blended with an older generation, and continuing that on throughout the ages, thirteen generations were lost—not years only, but generations—in my one family line. Thus a person might not only be many years younger than a mate, but many generations younger or older.

In the days of good King Siorna, who lived 250 years, when men as men of today desired their women young, being a king for 150 of his 250 years, he and strong men like him, could have skipped, or fused many generations for some of their children. Who shall say until they prove the truth as I have proven it.

It is not too uncommon in our own day to hear of a child born of goodly parents differing some 50 years in age; the father a young 75, and the mother an old 25. Nature is a peculiar thing, and facts are more peculiar. Many things are not what they seem, and the factual evidence of the number of our progenitors is definitely one of them.

If Adam and Eve, or Noah and Titea are at one end of the tree and you or I at the other end, there must come a time of dwindling from the multiplication of one back to one. Some short branches never continue up the tree trunk; some never marry; some have no issue; no off-spring; many intermarry and have the same pedigree; some nieces and uncles marry, or aunts and nephews, or fathers and daughters. The pedigree chart is a very controversial thing, yet in the last count it must be accurate. It is indeed a paradox of the most unbelievable, but true facts. It is in truth a wonder of the ages, this pedigree study, for it runs through the entire earthly measure of time.



"Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in His holy temple; . . . a book containing the records of our dead, which shall be worthy of all acceptance." D. & C. 128:24.

Some with a small knowledge of their origin, and no particular interest in it, except, perhaps, to hitch up with royal ancestry, will do much damage to the truth (for the time being). Truth, of course, will extricate itself given time, but many an honest soul has gone beyond with a tainted name, and many a misunderstood individual has later been found to be one of earth's truly great. —continued on page 193

JAPANESE WEEK-END

by Newsome Kirk, Bradford Brother in Korea

Out here in Korea the *Millennial Star* is assisting me in spreading the gospel to the soldiers with whom I speak about our religion; at this moment several chaps have my copies in their possession, and say that the *Star* contains excellent material for off-duty reading.

I have recently had five days' leave in Japan, and during that time I called on the Japanese Mission Headquarters. Imagine my feelings as I walked into the building and heard President Mauss say, "Our home is your home just as long as you care to use it," and my surprise when I saw several issues of the old familiar *Star* lying in his office.

He then took me into a devotional meeting the missionaries were having. They asked me to say a few words about our church affairs at home, and my own experiences in the gospel work. I felt very humble and very grateful to be able to meet some members of our church 14,000 miles from home. I had a meal with them (Japanese saki) of rice, and all kinds of vegetables (I think). I was invited to go along Sunday morning with two of the missionaries to a Japanese branch to see the work and what they had accomplished since they opened up out in Japan.

Sunday morning I was very much impressed by the handshakes given me—extended as well as ever they could have been in England. The Sunday School had an added attraction in the form of a programme because it was Mothers' Day; it was the next best thing to spending it at home. There were about 160 members and friends present. After Sunday School I attended Sacrament Service where they honoured me by asking me to help with the sacrament. How wonderful it was to participate after such a long absence from church duties. As the meeting progressed they asked me to speak to them through a translator; it was an experience I shall never forget.

Back at the mission home I had the pleasure of attending a meeting held in honour of the mission mother and four departing missionaries—three from Hawaii and one from America. We had a lovely dinner, then went to the Church Service held in Tokyo for the servicemen.

It was all wonderful, first priesthood meeting, then sacrament; after they had opened the Priesthood meeting and made the assignments they called on all newcomers to give their names and where they were from. In sacrament meeting they called on me once again, so I told them of my pleasure and thankfulness in being a member of the church and able to have the opportunity of meeting them all. I told them of our branch at home and how we decorated it last year, of my wife's activities in the church, my blessings before I left England, and how our family was slowly joining the church. I also told them how, after searching



—continued on page 193

PRESENT-DAY PROPHETS

by Sister Barbara Jarman, London Office

“The twelve travelling counselors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from all other officers in the church, in the duties of their calling.” (D. and C. 107:23.)

The power and authority that rests with the council of the Twelve Apostles was again demonstrated at the last Semi-annual conference of the Church. At that time the responsibility of directing and conducting the affairs of the conference was placed upon the apostles as a quorum. Because of the dissolving of the First Presidency, they were the only ones holding the authority to direct the affairs of the church, and in so doing, reorganise the First Presidency.

The question “How is the President of the Church chosen?” arises each time that it is necessary to reorganise the Presidency.

When the Prophet Joseph Smith realised that he would be martyred, he conferred upon the apostles the Keys and powers that had been restored to him by Peter, James and John in order that the authority might continue on through the years.

At a conference of the church held on March 27th, 1836, the Prophet Joseph Smith had the members of the church sustain the apostles as prophets, seers and revelators, and special witnesses to all the nations, holding the keys of the kingdom with himself.

Church history records that the prophet “conferred upon them all the power, priesthood and authority that God ever conferred upon me.” A new president, needing this help to direct the affairs of the church, must, therefore, be an apostle.

When the President of the Church dies or otherwise relinquishes his

office, the counselors, if they are apostles, resume their places in the Quorum of the Twelve according to their rank of seniority by ordination. The responsibility of choosing, with the aid of revelation, a successor for the President falls upon this council. The senior member, if qualified, should succeed to the office. He is ordained by the Council of the Twelve. The selection is then approved by the church membership. The President has the authority to select his own counselors; they need not be apostles, however. Last April, upon the death of President George Albert Smith, Elder David O. McKay resumed his position in the council as president of the quorum. Elder J. Ruben Clark took his place in the council between Elder Joseph F. Merrill and Albert E. Bowen. The First Presidency was then reorganised.

★ ★ ★

The new president, David O. McKay, was born September 8th, 1873, at Huntsville, Utah. It was there that he spent most of his early life. He learned to love the fields, and to appreciate the problems and labours of the farmer. On anniversary occasions it is the custom of the McKay family to gather at the family home and enjoy a day of recreation, peace, and happiness that only a family with the true bonds of love and unity can have. President McKay loves the freedom of the outdoors and has always been an ardent athlete.

In 1897 he received a call to the British Mission where he laboured in Scotland, the land of his father, and then was called to preside over the Scottish District. There he learned to love and appreciate those people in the same way his father had. Later

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WE BELIEVE . . .

III. WITNESSES



Whether the metallic records from which Joseph Smith translated the Book of Mormon ever existed, since they are unavailable today, is an important question in the minds of most gospel investigators. To the uninformed the enigma of the unavailable plates is used to decry "Mormonism." This could be done successfully too, IF the plates had never existed. However, if the records did exist then the translation of them by Joseph Smith is correct. Because of the close connection between the existence of the plates, the truth of the Book of Mormon, and consequently the validity of all Latter-day Saint claims, we might technically say that the Church restoration balances on the existence of those plates.

Shortly after completing the translation of the gold-appearing records, Joseph Smith returned them to the care of Moroni—the resurrected messenger from God who had delivered them. The main reasons for this action were for their preservation, and also that the two-thirds of them which were sealed and therefore untranslated by Joseph Smith, would not be opened until the appointed time. That section contained a very great and sacred revelation concerning things from the beginning of the world unto the end thereof, and will do doubt come forth through the power of Christ in some future day.

During the time of the record's translation Joseph Smith was persecuted. However, many people who believed the boy came to his assistance. Martin Harris, a farmer of Palmyra, New York, helped him in moving to Harmony, Pennsylvania,

where he could continue his work in peace. Later, when the translation of the Book of Mormon was completed, Martin Harris mortgaged his farm to help cover the cost of printing the first edition of the Book of Mormon.

Oliver Cowdery, a young school teacher, learned of the events which had happened to Joseph Smith when he boarded with the Smith family in Manchester, New York. The accounts took serious hold of his mind and he prayed diligently of the Lord to know if they were true. He received such a firm conviction of their truthfulness that he got a release from his teaching duties and went to Joseph Smith and volunteered his entire time and service. From then until the 522 page book was finished he wrote down the translation from the metal plates as it fell from the lips of the Prophet.

Persecution soon came against Joseph and Oliver while they were labouring in Harmony, Pennsylvania, and open mob violence was barely averted. David Whitmer, who had learned of the Latter-day work through Oliver, came to their assistance by offering them the use of his father's home at Fayette. He provided transportation, and assisted in every way possible until the translation was completed in the August of 1829.

None of these men who assisted the youthful prophet had any thought or hope of monetary gain. The work paid no salary. There were to be no royalties from the sale of the Book. The task brought only the ridicule and hatred of a sceptical world upon them. They supported Joseph Smith only because they had a firm testimony that he was a prophet of God.

While reading the manuscript of the Book of Mormon the three assistants read in II Nephi 27:12-14: "Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses . . ."

These men earnestly sought for the privilege of being the special witnesses and this desire was further increased when they read in the Book of Mormon that Joseph Smith was to show the records "unto those who shall assist to bring forth this work." (Ether 5:2-4.) Joseph laid the matter before the Lord, and received a revelation, now contained in the 17th section of the D. & C., granting their petition.

A short time after this revelation was given, these four, Joseph Smith, Oliver Cowdery, David Whimer, and Martin Harris, retired to the woods and engaged in humble prayer, requesting that they might see the records. They beheld a light of great brilliancy above them, and Moroni, a resurrected personage, stood before them. In his hands he held the plates, and before them were the other records and sacred things spoken of in the revelation. Moroni took the golden book and turning over leaf exhibited the engravings to the witnesses. They heard the voice of the Father say "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

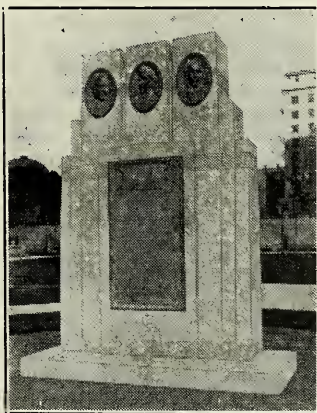
The witnesses then gave the world their testimony as commanded by the Lord.

This is published in the front of every copy of the Book of Mormon.

Critics have given various theories and excuses for the signed testimony, believing it impossible that four intelligent men could have seen a resurrected messenger from God in broad daylight. But when the witnesses claimed such a definite and plain manifestation to physical sense, there is no possibility of their being deceived. No other explanation than the one they gave can hold water. The real test lay in the consistency of their testimonies. If they had been imposters, or in collusion for some purpose, the truth, especially in face of danger and opposition, would have come out. In the years of trial and persecution that followed, even though two of the men were excommunicated from the church because of wrong doing, they never denied their testimonies, even though ample opportunity and reason were given them to do so. To their dying days, they all told the same consistent details of their manifestations, even though they were widely separated in distance, age, and steadfastness. Joseph Smith would never have dared let those men become estranged from the Church if it had been a hoax.

After the Prophet was martyred the witnesses continued to testify to the truthfulness of the remarkable occurrence that they had shared. Oliver Cowdery, for instance, while a city attorney in Michigan, said the following, taken from the official court records, "I have never denied my testimony which is attached to the front page of the Book of Mormon, and I declare to you here that these eyes saw the Angel and these ears of mine heard the voice of the Angel, and he told us his name was Moroni;

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Witness Monument, Temple Square, Salt Lake City.



WHEN I MARRY

by a returning missionary

"Marriage is honourable in all." "It is not good for man to be alone; I will make him an help meet for him." "Therefore shall a man leave his father and mother and cleave unto his wife; and they shall be one flesh." "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." "And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man."

I have learned the importance of marriage during the months I have been in the mission field, learned the responsibilities involved, and the eternal blessings that can be gained. I have gone into hundreds of homes, heard the problems of family life, and seen the consequences of marital differences—coming away with the knowledge that careful and thoughtful decisions must be made before the wedding.

When I marry I must be in love. No other reason is sufficient to join two people in happiness for eternities, no other reason can be fully sanctioned by God. Love is a basic necessity for mankind; not until we reach a period in the unknown future approximating G. H. Well's society of Selenites will love of fellowman be unnecessary. Nature Boy's philosophy, "The greatest thing you'll ever learn is just to love and be loved in return," is one of our greatest universal truths. Sheer physical attraction is not a solid foundation on which to build an enduring union.

When I marry, my helpmate must be a member of the Church, must be living the Gospel in an acceptable manner, and must have a firm testimony of its divinity. Each year many homes are split because of religious differences; divorces ensue, and misery

results. A couple should have the same ideals, the same hopes, and the same standards in life to make a success of living together.

When I marry, the one I choose shall want children. They are the greatest blessings God has given us, and it is our responsibility to provide as many souls as possible with bodies and to provide them with the opportunity of being reared in the wholesome environment of a Latter-day Saint home. My companion will be a good parent to those children. My companion shall place their gospel development before all else—seeing that they are taught by example the real values of life.

When I marry it must be to one who is practical, one who knows how to plan and budget, one who understands the down-to-earth business of managing—yet remains constant in affection and unselfishness. Our marriage will have its problems and trials the same as all others. None of us are perfect individuals, and therefore can not be idealistic to the extent of believing that no troubles will arise; but we can kneel together and ask God for assistance and tolerance. We can share the bitter moments, as well as our sweeter ones, with Him. We can know that His hand is always there to guide and direct and appease.

When I marry—it will be for always.

ON WRITING VERSE

a guide for STAR contributors



Nearly everyone at some time or another has certain fleeting experiences, emotions, or ideas that he wants to record and share with others; the form most often chosen to express these thoughts is that of verse—perhaps because it is so plastic and adaptable to the spontaneous bubbling over of one's feelings, perhaps because it has been the main form used by the world's greatest thinkers for centuries, or perhaps it is because the liquid rhythms of poetry are soul-echos to the heavenly harmonies we once knew. Good poetry succeeds in conveying the emotion felt by the author to the reader, even though it had previously been unencompassed by the latter's experience. Poor poetry, because of vagueness, sentiments common to all, or bad mechanics, fails at imparting the necessary clarification of life. If writers expect to have their work chosen from all the contributions to a magazine it must be as nearly perfect as possible, and certain basic rules must be observed.

1. **Be Yourself.** Write as you speak, be natural, and don't resort to using archaism by straining our modern-day words into what might have been acceptable last century. Words such as *prithae*, *sirah*, *peradventure*, *wot*, *trow*, *albeit*, *ere*, *supernal*, *shewed*, *thee* or *thou* when not used to signify deity, and *sundry* do not add to poetic feeling. Write about things you yourself have known and felt, not about things you've heard of or because you think distant-strangeness romantic; leave phantasy and get down to the reality of mops and brooms. Use natural arrangements of words just as you do in speaking, and never resort to twisting the parts of speech about in some distorted fashion for easier rhyming. Sincerity is the soul of poetry.

2. **Be Correct.** A dictionary can be a stepping stone if used to check uncertain spelling and meaning shades—and a stumbling block if used as a grab-bag for words you are not acquainted with. Simple words are much preferred to pretentious ones, complete sentences to fragments, and correct language to colloquial slang. Contractions are the results of sheer laziness, so cut out those *o'ers*, *e'ers*, *'neaths*, and *'tises* if you've been using them. And remember, just because something rhymes it is not necessarily poetry; and simplicity does not imply freedom.

3. **Be Original.** Emotion and originality are your two major concerns, catch them and you've caught success. Try to get into your writing the actual smack of the thing experienced, how your senses reacted. Smell, taste, hear, see, and feel, for they are the major tools of thought transference; stir a person's pleasant memories and he'll read more of your work. Keep your time element progressive. Never play on sentiment for its own sake; it remains a sure germ of nausea. A poem should have a climax, usually hinted at near the beginning so that the readers can feel like a Holmes instead of a Watson—usually a statement of universal truth. Your title will be revealed as the poem unfolds. To improve your own work read the writings of the acknowledged literary-great constantly, alone and aloud. Improvement comes with practice.

**a
house
or**



**A
HOME ?**

by Veloy Lewis

have you noticed that mothers usually eat less than anyone else in the family? That is because they do the cooking. The constant odour of food, plus the testing that they are required to do in order to have a meal well seasoned, often destroys their appetite. Most of you have had the experience of suddenly becoming nauseated at the smell of food when you haven't been feeling well. During a period of illness, the digestive system grows sluggish and is often upset. It takes ingenuity and wisdom to wisely feed the ill. In a hospital trained dieticians supervise the feeding of patients, but at home the duty usually falls upon mother. There are a few suggestions that may help to make this task easier if you are called upon to nurse a loved one back to health.

One we have already mentioned, and that is to avoid if possible letting the odour of cooking food drift into the patient's room. This can usually be accomplished by closing doors, opening a window, and by putting lids on cooking food. There is a double reason for doing this. Not only is the patient spared having to smell odours which may destroy his appetite, but also by

not knowing what he is getting for dinner, looks forward to it as a surprise. A surprise, small though it may be, delights both young and old. To the ill it is as refreshing as a draught of health itself.

I, like most children, managed to catch the usual children's diseases. I don't recall much about any of them except for one thing. When I had the measles our "cream man" brought me a large cone of strawberry ice cream. I have remembered it all this time, not because ice cream was any novelty, but simply because it was such a nice surprise. So let meal time be a time of surprise. Try serving a new dessert, or a new way of serving an old one. But don't spoil it by bringing it in on the tray with the rest of the meal where the patient has to look at it until he nearly finishes. Save it and bring it in by itself later.

The servings should be small. It is preferable that the patient be forced to ask for seconds than to have his appetite turned from the sight of a heaping plate of food. Remember that the body requires less when it is at complete rest. Even if the patient eats very little, avoid mentioning the fact

or fussing about it. A cheerful companion and conversation at meal time does far more to stimulate an appetite than all the coaxing and urging will do. You have noticed how little you eat, even when well, if you have to eat alone. Perhaps family members can take turns eating with the patient in his room. As soon as possible, the patient should be allowed to again eat with the family.

Another suggestion is to make every effort to have the food appear attractive. Someone has said the eye eats first. Serve the meals on pretty dishes and with clean linen. I remember a teacher once saying, "Feed your family bread and milk if you want to. But serve it well and attractively and they will eat better than if you serve them a banquet on soiled linen and cracked plates." Wipe away any spills or dribbles from the side of the plate. Keep hot foods hot by pre-heating the plate. Remove used dishes as soon as the meal has been finished. And do serve meals on time. There are a few pleasures to look forward to when ill. Meal time is one. Don't keep your patient waiting.

It is often awkward to eat in bed. It helps if a pillow, box, or some similar object is placed at the foot of the bed for the feet to rest against. Otherwise it is difficult to keep from sliding down into bed. Most people do not have a back rest for a bed, but one can be made very easily by simply turning a chair upside down and padding the back with a pillow. Again, most families not not have a bed table. These also can be easily made. Cut opposite sides from a sturdy pasteboard box in which the groceries come. This will allow it to fit over the patient's body like a small table. Draw the blinds if the bed faces the glare from a window.

Nothing has been mentioned about what foods should be served. This is because it varies with every patient and illness. In general, avoid greasy foods and foods which are hard to digest. Soft foods and liquids are usually better. Such foods as custard, blanc mange, soft cooked eggs, soups, toast, and cooked fruits are usually safe to use in abundance.

Remember that a cheerful countenance and encouragement are helps you should give your patient continually.

let's shell the nut

"Puis, croyez aux discours de ces vieilles personnes
Qui trompent la jeunesse! . . ."

In one of his fables, Florian tells us of a young monkey who picked a nut and, without bothering to open it, bit into its bitter, green husk. Grimacing, he cried: "So! My mother lied to me when she said that nuts were good to eat. You can't believe anything these old folks say—they are always deceiving youth." With a mighty heave the youngsters threw the nut, only to see an older monkey pick it up, crack and shell it, and devour the delicious fruit.

How many of us are like the young monkey? How many of us neglect living all the commandments the Lord has given us, and then complain because we do not bask in all the promised blessings?

If we will but have faith in our Heavenly Father and follow His dictates, we shall find that His wisdom is infinitely greater than our own, and that, growing in the light, we may one day achieve the eternal joy which God has promised to His elect.

Elder A. Kent Christenson,
Associate-editor of the French *L'Etoile*.

FROM WHERE I SIT

It looks, from where I sit, that if a strong belief in the Book of Mormon can be formulated, a knowledge of the truthfulness of the Prophet's mission will naturally follow. In the world today one in every 13,000 people has a testimony of our gospel; how did he gain it?

Perhaps as some he gained a conviction through prayer of the Book of Mormon's truth by direct application of the promise contained in Mormon 10:4. Or as others he may have been convinced of its divinity through direct study and application of archeology, history, literature, philosophy, or even politics. Possibly he concluded that the Book itself was sufficient proof of its own divinity, finding that the inspired contents transcended human conception—that it bore the imprint and soul of God.

Regardless of the many known evidences and in spite of the fact that in the whole history of publishing no other book—save the Bible—has been more widely printed or circulated, and that a dozen witnesses gave testimony of viewing the plates, people still query—But of what value is a belief in the Book of Mormon? What is its purpose? We should tell them it came forth not only in fulfillment of the prophecies of Ezekiel and Isaiah but as the preface states—“To the convincing of the Jew and Gentile that Jesus is the Christ.” The Lord placed the Book of Mormon with the Bible in our day “unto the confounding of false doctrines and laying down of contentions,” “written for the intent that ye may believe (the Holy Bible),” “and shall make known the plain and precious things which have been taken from (it)” during the years of apostasy and spiritual darkness. Isaiah long ago mentioned that when the “marvellous work” should come forth that “they . . . that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.”

The Book of Mormon has been with us now for well over a century. The greatest and most conclusive test of its divinity therefore lies in the answer to the all important questions, Has it accomplished and fulfilled its designated purposes? Is it actually succeeding in carrying out its stated aims?

It's never enough that things be merely good—they must be good for something. Any motor for instance may run smoothly while idle but that's no indication of what it will do climbing a mountain. Usage and action are the final tests of worthiness—and in these respects the new volume of scripture has succeeded fully.

We all know that it is acting as nothing else has in being another witness for Jesus Christ both to the Jews and the Gentiles. It has strengthened man's belief in the Messiah not only by acting as a fifth gospel but by further emphasising His personal attributes and teachings.

As to the confounding of false doctrines and the laying down of existing contentions it has gone a step beyond that by bringing forth hidden truths such as the one embodied in its best known statement, "Adam fell that men might be, and men are that they might have joy." After a complete reading of the sacred history investigators often say of their previous indoctrination, "Behold, the half was not told me." The Bible is turned into a prism through which the clear white light from the Book of Mormon can shine—instantly turning the former scriptures, dulled by years of translation and misuse, into our harmoniously blended spectrum of gospel teachings.

The obscure Biblical passages, "In my Father's house are many mansions," and "Else what shall they do which are baptised for the dead, if the dead rise not all?" are transformed into their original vibrant meanings; becoming the important doctrines of the Many Glories, and Baptism for the Dead. Paul's experience in being caught up to the third heaven and paradise, once referred to by the Prophet as "A transcript of the records of the eternal worlds," was for the first time understood satisfactorily. The long existing questions of pre-existence, life's purposes and meaning, the need for continual revelation, mode of baptism, God and Christ personal Beings, tithing, and the marvellous principle of Eternal Marriage, among many others, were all more fully formulated and explained.

The world's great thinkers before the Book of Mormon's coming forth were unable to synchronise science and religion; since then our views of creation and natural law have infiltrated other religions to the extent that Aldous Huxley aptly wrote, "The successful religions are at any rate partially scientific; they accept the universe, including evil, including Behemoth." Learned scientists in Joseph Smith's day found it impossible to reconcile the doctrine of grace with that of justice. The views still held on the subject make the reasons obvious. Yet in our church because of the restoration we can—and do.

There are many predictions embodied in the volume relating to the great events of the last days that the Bible avoids entirely. The Book of Mormon has filled a formerly vacant place in the writings of mankind; it is the perfect Bible complement. It remains our hope for salvation in a troubled world.

R.L.P.

NOTES ON NORWICH

by Sister Norma Weight

Once upon a time many years ago when the Church of Jesus Christ of Latter-day Saints was only an infant there came, from far across the sea, missionaries who brought the light of the glorious Gospel of Jesus Christ to the British Isles. Since that time districts and branches of the Church have grown throughout the mission. Progression has been the keynote of the Church in Great Britain, and the contribution made by the Norwich District is worthy of special notice.

The history of Norwich District has been much the same as that of other districts. The Gospel has been proselyted, investigators have accepted baptism, branches have been organised, saints have emigrated, and branches have been closed down and re-opened. Beginning from the time the district was first founded until conference time last March the headquarters had been in Norwich. At that time because of the spreading boundaries of the district and because it was more centrally located the District President moved his office to Ipswich.

Evidence of the recent growth and progress is abundant. For example, January 1st, 1951, there were twelve missionaries labouring in three organised branches and one community where Sunday meetings were being held. Now, less than eight months since the first of the year, Norwich has been revitalised and strengthened by the addition of nine more missionaries; the organisation of a new branch in Colchester; the holding of Sunday services in Peterborough, where it is expected that shortly a thriving branch of the Church will be properly established; and the Gospel is being taught in three new areas, Gorleston-on-Sea, Chelmsford, and Southend-on-Sea.

Norwich and Lowestoft are the two oldest branches of the district, having been functioning intermittently for approximately eighty years. Ipswich and Colchester both are proud of and thankful for their new branches, the former being officially inaugurated January 8th, 1950, and the latter, after many months of strenuous activity on the part of missionaries and members, established March 18th, 1951. Friendly rivalry among the various branches in reaching the highest goals attainable is only one of the secrets for the success enjoyed by the district. Although Colchester Branch meets in the Conservative Club and Ipswich Branch in the Labour Club, there is complete unity and harmony. From humble beginnings in dingy little rooms Norwich and Lowestoft Branches have progressed and grown until each now enjoys the comforts and freedom of its own chapel. As the example has been set before the younger branches, they are following, and are eagerly looking forward to the day when they too may attain their goals.

"By their fruits ye shall know them." Latter-day Saints in Norwich District are becoming better known as the months come and go. Their perpetual activities in various organisations are a source of astonishment to outsiders. The co-operation and help received from each auxiliary in every branch is the glue which fastens the framework of the district together. Every member in every auxiliary realises he is a missionary and with ardent zeal does all he can to further the spreading of the Gospel and support the Elders and L.M.'s in their work.

Relief Societies are doing a wonderful service throughout the district. Not only are the sisters busily working on



baptismal clothing, welfare projects, and bazaar goods, but they are faithfully and diligently visiting the members, especially the sick and homebound, each month, and are spreading cheer and comfort wherever they go. Outings, socials, and sales under the sponsorship of the Relief Society are inevitably delightful.

"Because of the efforts of the Branch Teachers, I am now once more active in the Church," is a statement frequently heard in the district. Most of the priesthood bearers are remarkably enthusiastic in their work. The not rest entirely on the number of new strength of the branch or district does

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CHILDREN'S PAGE



Moose on Tuesday

A little moose named Mercel lived in the huge Canadian forest with her mother and father. Her best friend, Bertram, called for her at sun-up every morning, and they went playing among the tall trees and jagged cliffs. They swam in the cool lake, and watched the little trout flashing in the crystal stream close to a tiny waterfall. And they had lots of fun playing hide-and-seek among the wild bushes loaded with beautiful red blossoms.

But one bright Tuesday morning when Bertram called for Mercel at her forest home she wasn't there. At least no one answered. "That's strange," he thought, "it isn't like Mercel to go without me." And just at that moment he heard someone crying behind a big clump of pine trees. Tip-toeing quietly, he drew close enough to see who it was.

There sat Mercel. Great tears were rolling down her cheeks, and she was wiping her eyes with a giant oak leaf. "What's happened, Mercy? Why are you crying so?" Bertram asked. "Don't you want to go picnicing with me today?"

"No," she bawled, "go away and leave me alone. I'm such an ugly little moose no one likes me. I heard Sybil Skunk tell her sister that I had the biggest nose in the forest last night. And the longest legs, and the shaggiest coat." She lay her head on her arms and wept bitter tears.

"But Mercy, you're not ugly. I think you're the loveliest of all the animals in the whole forest. Honest I do. Come on

and play; I'll race you to the top of the hill if you want."

"I don't want to play," she sobbed, "I'm too ugly."

Bertram didn't know what to do. He'd never seen her act like that before. When, suddenly, she raised her head a little, and sniffed the air. She stopped crying, sniffed again, and looked right at him, and said, "Quick, Bertie, there's a forest fire. I can smell the smoke. We'd better run over to the Ranger camp and warn the rangers before it spreads." So off they dashed down the steep ravine toward the distant camp, with tears forgotten.

They hadn't gone far when they could see the billows of smoke rising in the distance; and suddenly, right in front of them, they saw Mrs. Squirrel running back and forth screaming, "Help. Help me, someone. My children are trapped by the fire on the other side of the old pond, and I can't swim."

Mercel dived into the water and hurried to the other bank while Bertram calmed Mrs. Squirrel. The flames were raging close by but Mercel hunted through the smoke-filled underbrush until she found the little Squirrel children all huddled together, whimpering. She was soon on her way back across the pond with all six of them clinging safely to her thick hair.

Mrs. Squirrel clasped her trembling children to her as she tried to thank Mercel, but before she was finished, off Mercel dashed down the trail toward the distant Ranger camp. Her long

legs carried her swiftly over the treacherous mountains, across the chasms, and through the streams until she reached her goal.

Mercel jumped to reach the long rope that hung from the alarm tower; and as it rang loud and clear, warning the forest animals of the impending danger, the rangers dashed from the hall where they'd been having lunch, and ran for the fire-fighting equipment.

Bertram came puffing up just as Mercel turned to go—so they went back up the trail together. By the time they reached the deep forest near sunset the rangers had extinguished the blaze, and as they neared their little homes, a whole chorus of animals joined hands and danced about Mercel in a huge circle.

"She saved my children," Mrs. Squirrel sang, "by letting them cling to her beautiful coat while she swam the pond."

"She detected the fire, before any of us were hurt, with her lovely nose," Bertram cried.

"Her swift legs carried her safely over the mountains to warn the rangers," Sybil Skunk called, "so that our beautiful forest was saved."

Then they all joined in and sang "For she's a jolly good moose, for she's a jolly good moo-ose . . ."

And later, when Mercel and Bertram were left alone in the bright moonlight, he smiled at her, and said, "You see, Mercy, true beauty comes from within. It is made up of our honesty, our dependability, our courage, and our thoughtfulness; other people see it through our work and actions. That's how it always has been, and always will be. Good night now, I must hurry on home."

"Good night, Bertie, and thanks, it's been a wonderful Tuesday."

R. L. Pope.

GENEALOGY—A Life-Time's Thrill

—continued from page 179

If the dam were not destroyed, many a stream would not run not wild, and so with criticisms. For truth's sake, one weighs well the value of a criticism in the glorious study of the thrilling subject of ancestor tracing. Every chart stands open to additional information and corrections, just as science everywhere is continually gaining new evidences of greater and greater truths, and facts, casting aside outdated "stuff" that has served its time, yet

ever holding fast to that which has proven true.

Love of one's fellowmen is the fundamental principle of the kindly sincere genealogist who would truly serve, not only his fellow companions on earth, but those who once were here, and when he has served until the thrill of genealogy is his daily lot, then he knows "God is good, and all is well," for the seasons of life arrive, and move ever forward toward that bright millennial dawn of greater fulfilment.

Bradford Saint writes about a JAPANESE WEEKEND

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for the mission home I finally did what I should have done at first. I asked my Father in Heaven to help me, the next Japanese policeman I asked then led me straight to the house I needed.

One of the boys had his birthday that day so the Relief Society gave him a really nice cake. On the way back to the Mission Home Sister Mauss collected two gallons of ice cream; we had that and cake for supper, followed by a singing. After that, President Mauss's son Arnaud drove me back to the camp.

Every minute of my time spent with those fine people was just wonderful, and I have many pleasant memories as mementos of a very lovely weekend.

BRITISH MISSION

arrivals and assignments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>Home</i>	<i>Assignment</i>
July 5th		
Elder Richard W. Heninger	Raymond, Alberta, Canada	Hull
Elder George A. Fletcher	Lethbridge, Alberta, Canada	Hull
Elder Donald V. Steele	Lethbridge, Alberta, Canada	Norwich
Elder Ronald S. Hanson	Logan, Utah	Norwich
Elder Grant G. Pitcher	Edmonton, Alberta, Canada	Leeds
Elder Ralph. Steiner	Rexburg, Idaho	Birmingham
Elder Arthur G. Anderson	Raymond, Alberta, Canada	Sheffield
Elder John K. Dunn	Cardston, Alberta, Canada	Scotland

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Cleworth L. Eckersley	Bristol	Liverpool	May 23rd
E. Kent Albrand	Liverpool	Bristol	May 23rd
David Smith	Leeds	Liverpool	June 2nd
Ivan L. Carbine	Nottingham	Birmingham	June 5th
Danford C. Bickmore	Birmingham	Nottingham	June 5th
Keith Francis	Scottish	Sheffield	June 13th
H. P. McEwan	Bristol	Liverpool	June 30th
Ramon H. Townsend	London	Norwich	July 5th
Grover J. Hawkins	London	Welsh	July 9th
Joseph West Brewer	London	Sheffield	July 9th
Harold Jones	Nottingham	Norwich	July 9th
Blair Cole	Newcastle	Sheffield	July 9th
Frederick S. Buchanan	Sheffield	Scotland	July 9th
Neil R. Ord	Norwich	Hull	July 9th

Elder Evan L. Carbine was appointed District President of the Birmingham District, Elder Robert P. Romney of the Hull District, Elder Clifford N. Cutler of the Scottish District, and Elder Keith E. Francis of the Welsh District.

releases

<i>Name</i>	<i>Districts</i>
June 23rd	
Martin C. Nalder	London, London Office
July 7th	
Sheldon C. Schofield	Manchester, Liverpool
Robert M. Haynie	Sheffield
July 21st	
Valton E. Jackson	Norwich*, Welsh*

* Served as District President.

personals

BAPTISMS

BIRMINGHAM DISTRICT

May 5th

Leonard Joyce of Northampton

Baptised by
Elder D. Bickmore

Confirmed by
Elder J. Crockett

May 19th

Gwyneth M. Knutton of Birmingham

Elder N. Bowcut

Elder D. Stephens

May 26th

Annie M. Adams of Wolverhampton

Elder W. Leatham

Elder G. Wardrop

June 2nd

Anthony W. Hipkins of Birmingham

Elder D. Stephens

Elder N. Bowcut

Barry Oram of Birmingham

Elder W. A. Lloyd

Elder D. Bickmore

Edith M. Oram of Birmingham

Elder K. L. Hatch

Elder K. L. Hatch

Alfred H. Oram of Birmingham

Elder K. L. Hatch

Elder W. A. Lloyd

June 16th

Gordon A. Edwards of Birmingham

Elder D. Stephens

Elder G. Wardrop

Margaret D. Jones of Wolverhampton

Elder G. Wardrop

Elder W. Leatham

Edgar J. Jones of Wolverhampton

Elder G. Wardrop

Elder D. Stephens

HULL DISTRICT

May 2nd

Jessie Atkin of Hull

Elder C. Wyatt

Elder R. Archibald

May 20th

Constance Forth of York

Elder C. Flake

Elder E. Roberts

Alfred D. Forth of York

Elder R. Romney

Elder H. Coltrin

Myra Merrick of York

Elder R. Romney

Elder H. Coltrin

Terence Merrick of York

Elder C. Flake

Elder E. Roberts

June 16th

Marjorie R. Jenner of Grimsby

Elder R. H. Hales

Elder H. Coltrin

John R. Jenner of Grimsby

Elder C. Weeks

Elder R. Archibald

David A. Jenner of Grimsby

Elder R. Hales

Elder R. Archibald

Arthur R. Jenner of Grimsby

Elder R. Hales

Elder E. Roberts

IRISH DISTRICT

May 12th

Isobella C. H. Reid of Bangor

Elder M. Burnett

Elder A. Dance

Amy W. D. Weir of Belfast

Elder J. Hill

Elder M. Reeder

Ruth James of Belfast

Elder J. Hill

Elder R. Lloyd

John H. Dennis of Belfast

Elder M. Burnett

Elder R. Lloyd

Helen M. H. Dennis of Belfast

Elder G. Calder

Elder S. Otteson

Pamela A. M. Mailey of Bangor

Elder G. Calder

Elder M. Burnett

May 16th

David J. Huddleston of Bangor

Elder M. Burnett

Elder G. Calder

Mary M. A. S. Huddleston of Bangor

Elder G. Calder

Elder M. Burnett

David Huddleston of Bangor

Elder G. Calder

Elder S. Otteson

June 9th

John G. Kelso of Bangor

Elder M. Burnett

Elder G. H. Calder

June 16th

Ruth M. Jones of Belfast

Elder M. Reeder

Elder J. B. Hill

LEEDS DISTRICT

May 26th

Roland Ainley of Dewsbury

Elder T. Swainston

Elder M. T. Phelps

Alice Ainley of Dewsbury

Elder T. Swainston

Elder T. Swainston

Margaret Grazier of Dewsbury

Elder T. Swainston

Elder R. H. Wood

Victor R. Grazier of Dewsbury

Elder T. Swainston

Elder S. Partridge

John W. Cook of Huddersfield

Elder R. Smith

Elder E. Edwards

Pamela D. Dixon of Dewsbury

Elder J. H. Clarke

Elder F. Jacobsen

LIVERPOOL DISTRICT

May 3rd

	<i>Baptised by</i>	<i>Confirmed by</i>
Thomas Gara of Wigan	Elder G. Love	Elder J. Taylor
Elizabeth Bentham of Wigan	Elder G. Love	Elder H. Webster
Cecelia Gara of Wigan	Elder G. Love	Elder E. Griffin
Eva Telford of Wigan	Elder G. Love	Elder G. Huxford

May 13th

Audrey M. Stevens of Nelson	Elder D. Smith	Elder J. Knight
Ambrose Worthington of Accrington	Elder G. Thatcher	Elder E. Griffin

LONDON DISTRICT

June 1st

Winifred E. Short of Reading	Elder J. Brewer	Elder J. E. Hook
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June 2nd

May Talbot Hale of Luton	Elder P. Gillies	Elder H. Wilkinson
Gordon S. J. Hale of Luton	Elder P. Gillies	Elder J. Owen

June 9th

Margaret R. Finnis of Gravesend	Brother W. Finnis	Elder J. Ashton
Joan C. Ray of Gravesend	Elder G. Hawkins	Elder C. McGuire

MANCHESTER DISTRICT

May 15th

John Proffitt of Bury	Elder R. Litchfield	Elder M. Beck
Margaret J. Proffitt of Bury	Elder R. Litchfield	Elder M. Beck
Samuel Warburton of Bury	Elder J. Burt	Elder M. Beck
Ronald A. Mazey of Wythenshawe	Elder J. Gardiner	Elder J. Brown
Anne H. Mazey of Wythenshawe	Elder J. Brown	Elder L. Gardiner
Susan Vose of Bury	Elder G. Earl	Elder J. Burt
Donald E. Vose of Bury	Elder G. Earl	Elder J. Burt
Doris B. Vose of Bury	Elder G. Earl	Elder J. Burt
Clifford Carter of Rochdale	Elder D. Peterson	Brother S. Dale
Alexander R. Young of Bury	Elder M. Beck	Elder R. Litchfield
Irene N. Young of Bury	Elder M. Beck	Elder R. Litchfield

June 9th

Simone Hutchins of Wythenshawe	Elder L. Marcusen	Elder J. Grow
Marjorie Bebbington of Wythenshawe	Elder J. Brown	Elder L. Gardiner
Richard Bebbington of Wythenshawe	Elder L. Gardiner	Elder J. Brown
Wilfrid Clark of Wythenshawe	Elder R. Marcusen	Elder R. Marcusen
Chantal Hutchins of Wythenshawe	Elder R. Marcusen	Elder J. Grow
Henry Hutchins of Wythenshawe	Elder R. Marcusen	Elder R. Marcusen

June 15th

Annie M. Drake of Stockport	Elder G. Brantzeg	Elder J. Green
Harold Watson of Wythenshaw	Elder G. Vance	Elder G. Vance
Dorothea Watson of Wythenshawe	Elder G. Vance	Elder J. Green

NEWCASTLE DISTRICT

June 16th

Kathleen Rhymer of W. Hartlepool	Elder W. Crandall	Elder D. Morgan
Robert Rose of Newcastle	Elder J. Cordingley	Elder C. Bradbury
Madeleine C. Rose of Newcastle	Elder D. Gough	Elder D. Gough
Edward N. Rose of Newcastle	Elder J. Cordingley	Elder J. Cordingley
Matilda M. Rose of Newcastle	Elder D. Gough	Elder D. Barclay

NORWICH DISTRICT

May 6th

Pearl P. Wilders of Colchester	Elder R. Ord	Elder S. Anderson
Enid R. Cocker of Ipswich	Elder S. Mann	Brother J. Jacobs
Hubert F. Cocker of Ipswich	Elder S. Mann	Elder J. Bennett

	<i>Baptised by</i>	<i>Confirmed by</i>
May 12th		
Doreen R. Wales of Norwich	Brother A. Watling	Elder D. Crane
Shirley C. Ames of Lowestoft	Elder R. Phelps	Elder J. Bennett
May 19th		
Christina Thrower of Colchester	Elder R. Ord	Elder S. Anderson
Cynthia E. Shone of Colchester	Elder D. Crane	Elder S. Mann
May 24th		
Gladys C. Smart of Norwich	Elder J. B. Allen	Elder S. Anderson
Malcolm C. Smart of Norwich	Elder J. B. Allen	Elder S. Anderson
June 3rd		
Pauline E. Artherton of Norwich	Elder D. L. Crane	Elder J. Bennett
Earent J. Pearson of Norwich	Elder D. L. Crane	Elder J. Bennett
Trevor D. Pearson of Norwich	Elder D. L. Crane	Elder J. Bennett
June 9th		
Kathleen H. Pearson of Norwich	Elder D. L. Crane	Elder R. Robertson
Thelma J. Harrison of Norwich	Elder D. L. Crane	Elder J. Bennett
Hazel M. Martins of Norwich	Brother B. Martins	Elder R. F. Clyde
Malcolm W. Harrison of Norwich	Elder J. Bennett	Elder D. L. Crane

SCOTTISH DISTRICT

May 17th		
Julia S. P. Mudie of Dundee	Elder C. Cutler	Elder L. Rowan
May 26th		
Anne Dobson of Dundee	Elder W. B. Davis	Elder C. N. Cutler
May Thompson of Dundee	Elder W. B. Davis	Elder C. N. Cutler
Christopher C. Thomson of Dundee	Elder W. B. Davis	Elder C. N. Cutler
Anne H. B. Thomson of Dundee	Elder W. B. Davis	Elder C. N. Cutler
May 27th		
Mary E. Granger of Glasgow	Elder G. Winward	Elder G. Winward
Phyllis W. Granger of Glasgow	Elder G. Winward	Elder G. Winward
Mary Ann Cumming of Glasgow	Elder G. Winward	Elder G. Winward
Fred Cumming of Glasgow	Elder G. Winward	Elder G. Winward
May 28th		
John B. M. Findlay of Perth	Elder R. A. Hague	Elder R. L. Wright
Jean V. S. Findlay of Perth	Elder R. A. Hague	Elder R. L. Wright
Jean Abernethy of Perth	Elder R. A. Hague	Elder R. A. Hague
June 10th		
Christine N. Mills of Edinburgh	Elder D. Timmins	Elder K. M. Tingey
Clair M. Duff of Edinburgh	Elder L. Martin	Elder L. Martin
James C. Duff of Edinburgh	Elder L. Martin	Elder L. Martin
Margaret E. Fraser of Edinburgh	Elder E. R. Prete	Elder E. R. Prete
Jessie F. Fraser of Edinburgh	Elder L. Martin	Elder E. R. Prete
Davine Y. Roy of Dundee	Elder C. N. Cutler	Elder J. McGregor
John C. Roy of Dundee	Elder C. N. Cutler	Elder C. N. Cutler

SHEFFIELD DISTRICT

May 19th		
Albert B. Parsons of Sheffield	Elder S. Schofield	Elder R. Thurston
June 2nd		
Eric H. Housman of Sheffield	Elder C. Pierson	Elder J. J. Rose
Doreen M. H. Housman of Sheffield	Elder C. Pierson	Elder K. Bailey
June 16th		
Alice M. S. Parsons of Sheffield	Elder G. Condie	Elder R. Thurston
Elsie Crownshaw of Sheffield	Elder J. Knight	Elder V. Jensen
Michael J. D. Smith of Barnsley	Brother F. Smith	Elder Sutcliffe
Helena Synyer of Barnsley	Elder R. Bown	Elder G. Welling

PRESENT-DAY PROPHETS

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he was asked to preside over the European Mission, which included detailed responsibility of the British Mission. In 1921 he, with his companion was assigned the duty of visiting all the missions of the Church throughout the world. This took thirteen months and they covered a distance of 62,500 miles.

President McKay was ordained an apostle April 9th, 1906, and in 1934 was advanced to Second Counselor to President Heber J. Grant in the First Presidency. On May 21st, 1945, he was sustained as Second Counselor to President George Albert Smith. Today he stands at the head of the church. He was ordained to this position on April 12th, 1951.

★ ★ ★

Stephen L. Richards, called to serve as President McKay's first counselor, is of a high and noble lineage. He was born June 18th, 1879, in the village of Mendon, Utah. He is the grandson of Willard Richards who was with the Prophet Joseph Smith at the time of the martyrdom. At the time of his birth and during his early youth, people were struggling to conquer the unfriendly desert; but toil and struggle with ultimate conquest only made the pioneer blood of the Richards family stronger in courage.

On days when duties are not too pressing, he can most likely be found at his canyon home, or in his boat on the lake trying out a new fishing pole.

In May, 1906, he was called to membership in the Deseret Sunday School Union. At the death of George Reynolds, he was appointed to serve with David O. McKay as one of the assistants to President Joseph F. Smith in the general Superintendency. On January 17th, 1917, at the age of 37 he was ordained an apostle by President Joseph F. Smith. For thirty-four years he has travelled to the various missions of the church, teaching, leading, and pleading with the saints to

live the commandments of God. People the world over have learned to love and know him and to accept his counsel and advice. And on April 9th, 1951, he was advanced to First Counselor in the First Presidency of the Church.

★ ★ ★

On September 1st, 1871, a son was born to Joshua Reuben and Mary Lousie Woolley Clark. This boy, even though he was born under very humble circumstances, has grown to be one of the most renowned men in history. He is known today as President J. Reuben Clark—our new second counselor.

It was his early ambition to become a specialist in mining law. For this reason he studied at great length at the University of Utah. In 1903 he entered the law school of Columbia University in New York where he soon won recognition. In 1906 he was appointed by Elihu Root, then Secretary of State, as assistant solicitor. This position forced him to study international law which led him into the field of diplomacy. From that time on he has occupied a place in the highest councils of the nation in times of peace and war and has played a great part in the decisions affecting the destiny of the world.

At the time he was called to the First Presidency, he was serving as United States Ambassador to Mexico. He held this position for two and a half years. On March 3rd, 1933, he resigned as ambassador and accepted the call as second counselor to President Heber J. Grant in the First Presidency. He was sustained to this position April 6th, 1933. He was ordained an Apostle, October 11th, 1934, and the same day was advanced to first counselor. He was sustained as first counselor to President George Albert Smith May 21st, 1945, and on April 9th, 1951, was sustained second counselor to President David O. McKay.

No one hearing him can deny that he speaks as a true prophet of God.

NOTES ON NORWICH

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converts but also upon the constant and growing testimony, faith, and activity of each member, and the Branch Teachers are doing their best to strengthen the Church.

The whole district is proud of the genealogy work being done by the Norwich Branch. Under the capable supervision of its officers the organisation has this year collected fourteen hundred tombstone inscriptions, which includes four parishes and part of a cemetery.

From the reports given recently at the Norwich-London Sunday School Convention in Ipswich there has been a steady growth in the Sunday Schools. Not only is the progress noticeable in the children's classes, but also in the adult's groups. The feet of the younger as well as the older members are being firmly planted in a solid foundation of truth and righteousness. Each Sunday School member is eagerly awaiting the annual outings which are being planned by the various branches for the latter part of August.

Talent is rampant throughout the district and through the Mutual Improvement Association as in no other organisation these talents are shown forth. Preparations are being made for the annual sports and arts festival competition which is to be conducted in Ipswich during August. At present the trophy shield is in the possession of the Lowestoft Branch, and undoubtedly the members there have high hopes of retaining it. Each branch is

determined to have the trophy this year and is working toward that goal. For instance, several mornings during the past weeks the saints at Ipswich have met at six o'clock to practice running and jumping to get themselves in ship-shape for the big event. They are also preparing themselves to challenge the other branches in softball, tennis, net ball, and other sports. Contacts made by the M.I.A. are led to attend other branch functions and in many instances these children of God are guided and enlightened, and become members of His Church.

In square miles Norwich District is probably the largest district in England encompassing within its circle Colchester, Essex, claimed to be one of the oldest habitations in the country; Ipswich, Suffolk; Lowestoft, Suffolk, the most easterly point of England; Gorleston-on-Sea, Suffolk; Norwich, Norfolk; Peterborough, Northamptonshire; Chelmsford, Essex; and Southend-on-Sea, Essex—England's Coney Island. But as it has been said, it is not the number of square miles which make a district great but rather the number of square people. The bands of the Gospel are tight, and they have stretched over Norwich District bringing the members of the Church who are steadfastly solid and "square" in the Gospel of Jesus Christ, together in love and unity. With continued enthusiasm, humility, and prayer, the membership of the Church in this part of the mission will increase and the district may rightfully carry the title "Noteworthy Norwich."

GOD'S CHOSEN—Message from the Mission Presidency —continued from page 177

They are so devoted to the Lord's cause and to the membership of the Church that there is not anything that they would not do for them that would increase their spirituality and welfare.

When one of the authorities visited our mission last summer he made the request that we assure all the missionaries and all the saints that they were the constant subject of the prayers of the Brethren at home. Here in the British Mission we can honestly say that the Brethren have given favourable consideration to practically every request that we have made of them.

We shall always be grateful to our leaders, we shall thank God for them, and shall continually and faithfully bow in humble prayer and ask God to bless them and inspire them to guide and direct His true church at all times.

WE BELIEVE—III Witnesses

—continued from page 183

That the book was true, and contained the fulness of the gospel, and we were also told that if we ever denied what we had heard and seen there would be no forgiveness for us, either in this world nor in the world to come." The *Era*, vol. 15, also contains another testimony given to Jacob Gates, as Brother Cowdery lay on his death bed, "Jacob, I want you to remember what I say to you. I am a dying man and what would it profit me to tell you a lie? I know that this Book was translated by the gift and power of God. He had left the church in 1938 but came back into it by rebaptism in 1848.

A statement signed by twenty leading business men who knew David Whitmer appeared in the *Richmond Conservator* which said "We citizens of Richmond verify his truthfulness and veracity with highest integrity." And among the recorded affirmations of his testimony issued personally the following stands out. "It is recorded in *American Encyclopedia* and the *Encyclopedia Britannica* that I, David Whitmer, have denied my testimony as one of the three witnesses of the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris denied their testimony to that book. I will say once more to all mankind that I have never at any time denied that testimony or any part thereof. I also testify to the world that neither Oliver nor Martin Harris ever at any time denied their testimony."

Though estranged from the Saint's fellowship for a time, Martin Harris joined the Saints in Utah in 1870, and soon after arriving there, he stood up in the great tabernacle and reaffirmed his former statements. He once said to William H. Homer, "I saw the plates; I saw the Angel; I heard the voice of God. I know that the Book of Mormon is true and that Joseph Smith was a true Prophet of God. I might as well doubt my own existence as to doubt the divine authenticity of the

Book of Mormon or the divine calling of Joseph Smith."

As remarkable and convincing as the testimonies of the Three Witnesses are, the evidence is further supported by the testimony of eight additional witnesses. These eight were shown the plates a few days following the experience of the three. Moroni did not appear to these men, but Joseph showed them the records at God's command. They testified, "that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen . ." The eight men all remained true to their testimony, never at any time denying or altering it in the slightest degree.

The Lord has said, "that in the mouth of two or three witnesses every word shall be established" (Matthew 18:16), and the Book of Mormon is no exception. Here we have the written testimony of eleven men, an even dozen with the prophet, to "stand as a testimony against the world at the last day." If we deny it, we must deny many other things. We have never seen Christ personally, yet we have only four written, eye-witness testimonies—Matthew's, John's, Peter's, and Paul's—of the resurrection. Why is it that certain people can accept these testimonies and then deny the testimony of the eleven for the Book of Mormon? Is it because the close proximity in time blinds many to the later event? Today we do not have the original manuscript of the Bible, yet most of us believe the book. Very few of us have seen the North Pole, yet we know it is there because of a few witnesses. We must accept these things because of evidence.

Today the Book of Mormon stands firm in its bold claims. It is a challenge to the world; the acceptance of which will bring unspeakable joy, while rejection can bring condemnation.

Chesley Pierson.

THE THINGS I READ

at Random

faith is not like a deed to a house in which one may live with full rights of possession. It is more like a kit of tools with which a man may build him a house. The tools will be worth just what he does with them. When he lays them down, they will have no value until he takes them up again.”
Lloyd C. Douglas, *The Robe*.

“Individuality is the salt of common life. You may have to live in a crowd, but you do not have to live like it, nor subsist on its food.”

Henry Van Dyke, *The School of Life*.

“Work is the true elixer of life. The busiest man is the happiest man. Excellence in any art or profession is attained only by hard and persistent work. Never believe that you are perfect. When a man imagines, even after years of striving, that he has attained perfection, his decline begins.”

Sir Theodore Martin, *Sunshine*.

“Why do we fall in love? I do believe
That virtue is the magnet, the small vein
Of ore, the spark, the torch that we receive
At birth, and that we render back again.”

Alice Duer Miller, *The White Cliffs*.

“We believe that religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it; unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in proscribing rules of worship, to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.”

D. and C. 134:4.

“When I read Shakespeare I am struck with wonder
That such trivial people should muse and thunder
In such lovely language.”

D. H. Lawrence, *When I Read Shakespeare*.

“The greatest possession a man can own
Is not the wealth at the rainbow’s end,
Or the fame or positions of a worshiping world,
—but a trusted friend.”



WHITE PHLOX

(for Her—departed)

A birthright of belief and family-love survives
The stretching years of fading memories, revives
Fond tales, and helps explain my love of plain white phlox;
She, beyond the reach of earthly time, where walks
Celestial beauty, once loved the simple blossoms too.

She mounted to the clouds yet left behind a link—
A tie to bind her life with mine—that I might think
of her and days gone by. She, my Grandmother, died
Before I lived, but in her gentle ways she tried,
Succeeding well, to bridge the span of years.

Upon the fabric of her children's lives, the fears
That might have been were smoothed away, she wove
A pattern of our gospel message, strove
To teach by wise example, gave to them a key
Of living—that through the years was passed to me.

I hope that I may watch my heritage survive the days
Until I hear my children telling theirs the ways,
The knowledge, and the times of a Great-Grandmother
Who lived in the old fashioned days of another
Age, yet planted and loved the same Phlox as they.

Elder Richard L. Pope.

